THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—ST. JOHN VII: 16, 17.

No. 19. Vol. LVII Thursday, May 9, 1895. Price One Penny.

GENERAL CONFERENCE.

[CONCLUDED FROM PAGE 279.]

THIRD DAY, April 7, 10 a.m.

The choir and congregation sang:

The time is far spent, there is little remaining
To publish glad tidings by sea and by land.

Prayer was offered by Elder John Henry Smith.

The choir sang:

O my Father, Thou that dwellest
In the high and glorious place!

PRESIDENT WILFORD WOODRUFF

delivered a discourse upon the existence and operation of the powers of good, from the beginning of the world to the present time. The closing portion of it was devoted to showing how Satan had exercised his power to destroy the work of God from the earth by drawing away many men who had labored to establish and maintain it. He asserted, however, that no such critical times as it had passed through would recur, as it was too near the time of the coming of Christ for such events to be repeated. He believed, as a rule, that the leading brethren would be true to the death. He predicted a triumphant and glorious future for the Church.

At the conclusion of President Woodruff's remarks Mrs. Lizzie Thomas Edwards sang "Consider the lilies."

PRESIDENT JOSEPH F. SMITH

addressed the Conference upon the importance of sustaining by vote the authorities of the Church, and gave a lucid explanation of the purport and meaning of that action. He then turned his attention to the importance of the Saints living in accord with every law that God had revealed

for their guidance, as no one who sought to be a law unto himself could be justified or sanctified by law. He made direct reference to the Word of Wisdom, which was a direct divine commandment to the people of the Church.

The choir sang the anthem:

The angels swept their harps of gold.

Benediction by Elder Charles O. Card.

OVERFLOW MEETING.

An overflow meeting was held in the Assembly Hall, opening at 2 p.m. Elder Brigham Young, of the council of the Twelve Apostles, presided.

The choir and congregation sang:

Redeemer of Israel.

Prayer was offered by Elder E. D. Woolley, of Kanab.

The choir sang the hymn:

Great God, attend while Zion sings
The joy that from Thy presence springs.

ELDER GEORGE TEASDALE

was the first speaker. He said that darkness covered the earth and gross darkness the people. The question might be asked, what was the great distinguishing difference between the Church of Christ, or Mormonism, and the so-called Christian denominations of the world. It was continuous revelation, the rock upon which the Church of Christ was built. A testimony to that effect could be obtained by the children of men, no matter how humble or lowly they might be, if they would but do His will. In carrying out His purposes He chose the weak things of the earth. The man or woman who wanted to come forth in the first resurrection, who desired eternal life, would show it by their works. Those who were anxious to obtain these great blessings were not mere theorists or idlers. They were workers in every sense of the word. We could show our inclinations to righteousness by turning away from and avoiding evil. The speaker cautioned his hearers against being too sure that they had made their calling and election certain. Boasting and useless declarations to this end were dangerous. He remembered many years ago, in Great Britain, hearing an aged Elder take a solemn oath that he would never leave the Church. A young Elder who followed him, as a speaker, said that he could not—dared not say so much. The sequel showed that the young man was the wiser, as he remained faithful while the other apostatized. As a people we should be natural and honest, and not spend too much time and means in attempting to keep up appearances. There should be union in our midst, union in all the quorums of the Priesthood. He had been engaged in work among the settlements of the Saints in Mexico. The government of that country had been very good to the Saints there, and God had blessed and would continue to bless that nation for its kindness to them. Many of its people were descendants of Lehi and Joseph—the Joseph who was sold into Egypt. They were a peculiar people and minded their own business. After a time they would

accept the Gospel, and when they did so it would be a case of a nation being born in a day, for they would embrace the truth in response to a great universal impulse, born of the Spirit of God.

ELDER EDWARD STEVENSON

was the next speaker. His remarks were devoted principally to early Church reminiscences, his acquaintance with the Prophet Joseph Smith, a personal visit to the Hill Cumorah, and the translation of the Book of Mormon. He first heard the Prophet speak in Michigan in 1834; but that was not the first time he knew him to be a servant of the Lord, because prior to that time he had received a testimony to that effect. He had frequently heard him speak, and it was his privilege to hear him deliver his last discourse in mortality and be present at his funeral. He had heard the martyred Prophet predict the great apostasy from the Church which took place shortly after his own death. The speaker was familiar with the various off-shoots which had sprung from the Church during that dark period, and had lived to see many of them realize their own fallacies.

ELDER ABRAHAM H. CANNON

followed. He said it was always a pleasure to him to listen to and mingle with the veterans who had met the Prophet Joseph and who worked with him. The young people of to-day would do well to heed the teachings of such men and depart from haughty and high-minded methods that were altogether too prevalent to-day. The Gospel was a great reform system which was calculated to gather in one all principles of a saving character. The speaker referred disapprovingly to the questions of divorce throughout the country and said that the ease with which husband and wife could secure divorces, even in Utah, was startling. This Territory, by reason of what appeared to be a dangerous laxness of the administration of its laws, was fast becoming known as a place of experimental marriage. The speaker vividly portrayed the sanctity of the marriage covenant, and said God had revealed His mind on that question. The bonds of wedlock should not be broken; this could not be done without great condemnation. The statement had been made in his hearing that a leading educator of the Territory and a member of the Church had said that our young ladies had better marry men of other faiths or no faith at all—than no one. He regarded such doctrine as wrong. He never knew of a single instance where happiness was permanent between husband and wife when religious differences existed. Catholics should marry Catholics, Protestants should marry Protestants, and Latter-day Saints should find life companions from among the Latter-day Saints. The speaker strongly declaimed against the use of those things by young men that ruin their bodies, destroy their intellects, and entail weaknesses upon their posterity.

The choir sang:

Peace, be still.

and Elder William Eddington pronounced the benediction.

AFTERNOON'S SESSION.

Sunday, April 7, 2 p.m.

The choir sang:

Hark! ye mortals, Hist! be still,
Voices from Cumorah's hill.

Prayer was offered by Elder Joseph E. Taylor.

The choir sang the anthem:

Lift up your heads.

PRESIDENT GEORGE Q. CANNON

read the prayer of the Lord Jesus on the oneness of His disciples, as related in the 17th. chapter of John. He then delivered an elaborate discourse upon the subject of union, showing that it was indispensable for the establishment and progress of the Church. He also dwelt upon the disastrous effects—individual and general—of rebellion against proper authority.

At the conclusion of President Cannon's discourse a sacred duet was sung by Elder William Foster and Mrs. Agnes Olson Thomas.

PRESIDENT WILFORD WOODRUFF

added a few remarks upon the subject on which he had spoken in the morning—the experience of the Church in Kirtland, when a number of the Apostles and other leading men apostatized. He then exhorted the Saints to serve God. They could not serve two masters, and should elect to serve the Almighty and be united in that service. The Lord required His Saints to bear off His kingdom. In doing this they would have power with the heavens, for the Lord would not turn His back upon Zion.

Speaking of the First Presidency and Twelve, President Woodruff stated that if ever a body of men were united they were; the Saints would be foolish to permit anything to divide them.

The choir sang the anthem:

Grant us peace, O Lord.

Conference was adjourned for six months.

Benediction by Patriarch John Smith.

JOHN NICHOLSON, Clerk of Conference.

REMARKABLE HEALINGS.

ELDER WILLIAM H. ROWE narrates the following: "I will relate a little experience at my home, which happened at London, in 1871 or '72. I well remember my daughter Lulu was stricken down with meningitis and was given up by the physician, Dr. Greenwood, who lived at the corner of Dalton Street and Queen's Road, London. My wife begged me to go to meeting on Sunday night and get the brethren to come and administer to her. Bishop Fairbanks was then President of the London Conference; George F. Gibbs, Junius F. Wells, and others were there and came five miles to my house to administer to her. We all felt perfectly contented as to the recovery of the girl. The next morning, being Monday morning, Physician Greenwood met me at the door with a downcast look upon his face and in his hand he had the certificate of her death for the Bureau. I was smiling and took him up stairs where the child was sitting

up in bed. He was very much astonished and expressed himself as not understanding it, and said he had never seen such a case in all his experience. I well remember the expression of my wife before I went to the meeting house to get the Elders; she said, 'I believe if we could get the Elders to administer to her that she would live.'

"She is to day in Salt Lake City, a living testimony of the great ordinance of healing the sick. My faith and belief is, and I hope always will be, that if we were to live nearer to our professions, we would have a great deal less need of doctors than we have at present."

Patriarch William J. Smith, of the Salt Lake Stake of Zion, relates the following incidents from his extensive and varied experience: "Some years ago when I was exiled for conscience sake I went to Ogden City to visit friends. While there I visited the sick and afflicted, and administered to them until I was nearly exhausted. One Sunday at the request of Bishop Bingham I attended meeting and spoke in the Wilson Ward. The house was filled to its utmost capacity, and I enjoyed the Spirit of the Lord in speaking to the people. When the services were ended a son of Sister Holmes requested the Bishop to ask me to go and administer to his mother, she having been confined to her bed for eight years, being unable to walk or even stand upon her feet. I did not know of this request at the time, but a peculiar feeling came over me which I shall not easily forget. The Bishop told the young man that he was about to take me home to dinner. He also said he knew I was very tired, but he would see how I felt later in the evening. When we had partaken of refreshments, I asked the Bishop to accompany me to administer to the sick sister. I did not know what her ailment was, but learned from him of her long sickness.

"When we reached the house and entered the room where the sick woman lay, she extended her hand and said that the Lord had sent me to make her whole. After the Bishop had anointed her with consecrated oil, we laid our hands upon her head, and under the influence of the Spirit, told her that she should be healed by the power of God. As our hands were withdrawn, I was told by the Spirit to request her to be careful in rising—not to do so too suddenly. But I failed to obey the whisperings of the Spirit, from which cause I felt very uneasy during the night.

"The next morning I inquired how she was, and was informed that she arose from her bed and stood on her feet, when a sensation like needles pricking her passed through her entire system. The result was considerable pain and weakness. I felt condemned for my disobedience to the voice of the Spirit, but humbly asked the Lord to forgive me, which I subsequently felt He did. I then visited Sister Holmes again and when administering to her for the third time, I was led to give her a patriarchal blessing. She was thus healed entirely and able to go to Ogden every week and attend to business. She lived several years thereafter, enjoying good health, and died a faithful Latter-day Saint. Thus was the faith in God and His power made manifest, as witnessed by many of her acquaintances.

"Some years ago, I went as a home missionary to Brighton Ward in Salt

Lake Stake of Zion, being accompanied by Elder Royal B. Young. When the services were closed, one of the brethren asked us to administer to his seventeen-year-old daughter, who was unable to talk. Brother Young anointed her with oil, and we unitedly laid our hands upon her head and importuned the Lord in her behalf. When the anointing had been sealed upon her head, and the administration was finished, she was able to talk and was completely healed by the power of God.

"These and many other manifestations which I have received convince me, as it has most of the Latter-day Saints, that our Father is a God of miracles, and One who hears and answers the prayers of His faithful children."

Elder James V. Williams, of Monroe, gives us the following incident of healing: "I had been ailing for some time with severe pains in my hips, legs, arms, and shoulders, as well as in the back of my head. My sufferings had continued for two weeks or perhaps longer. My bowels also suffered the most excruciating pain, which did not last more than five or ten minutes at a time, but was almost unendurable at such times. On the 24th. of January, 1895, I went to bed under the most agonizing pains throughout almost my entire system, and it seemed for awhile as though I would pass away in death. Not wishing to disturb my family I lay for some time in this condition, when the thought came into my mind: You hold the Priesthood and are frequently called upon to administer to the sick. You have power to rebuke all pain and sickness that are preying upon others, why not exercise the authority upon yourself? I thereupon laid my right hand upon my head and in the name of the Lord Jesus Christ and by virtue and authority of the holy Priesthood vested in me, I commanded the pains and afflictions to depart from me and my habitation. I did not use any oil, as it was not handy; neither did I speak aloud. When I had finished my mental or secret prayer, I felt the pains cease, and a sickening sensation start from the top of my head and work down through my whole system and pass away through the extremities of my feet. As it did so I experienced a slight shock, similar to that of electricity. Thereafter, I fell into a sweet and undisturbed sleep for the remainder of the night, and have since experienced no sickness whatever.

"I feel very grateful to the Lord for the blessing He bestowed upon me, and with which I know He favors His faithful Saints who seek him in humility and meekness."—*Juvenile Instructor.*

FACTS AND EVENTS.

A German has invented an apparatus for burning coal dust, by which, it is said, the most inferior class of material can be consumed without smoke. The heat produced is so intense that the apparatus has been adopted in Berlin for smelting purposes with excellent results.

Many muscles are located at a considerable distance from the point where their force is to be exerted, and are connected with the point of operation by slender strings or tendons. This is a provision of Nature solely for convenience; if all the muscles whose power is concentrated in the hand and the foot were located in those members, they would assume an inordinate size and weight, and become more troublesome than useful.

Machine telegraphy is the latest. The messages are perforated on a paper tape by means of a typewriter. The slip is then passed into the transmitting instrument and the message is received on a printing machine at the receiving office; it is said that the machine will transmit 200 words a minute.

A French paper declares that a new amalgam has been discovered which is a wonderful substitute for gold. It consists of 94 parts of copper to 6 parts of antimony. The copper is melted and the antimony is then added. Once the two metals are sufficiently fused together a little magnesium and carbonate of lime are added to increase the density of the material. The product can be drawn, wrought and soldered, just like gold, which it almost exactly resembles on being polished. Even when exposed to the action of ammoniacal salts of nitrous vapors it preserves its color. The cost of making it is about 25 cents a pound avoirdupois.

From a study of deep sea waves, Dr. G. Schott has estimated their velocity under a moderate breeze at about 17 miles an hour, increasing to 25 miles in a strong breeze, and reaching 28 miles only in storms. Their length in a strong breeze is about 260 feet, and reaches 400 feet or 425 feet, with a period of nine seconds only in storms. As the maximum encountered by him, Dr. Schott mentions waves of the Indian Ocean having a period of fifteen seconds, their length being 1,150 feet, and their velocity more than 46 nautical miles an hour. The maximum height is believed to be not great. The maximum observed by Dr. Schott was 32 feet, and he believes that those of 60 feet are rare, and those of 50 feet are far from common. In the ordinary trade winds the height is 5 feet or 6 feet.

By the bursting of a dam of the Bousey reservoir, near the town of Epinal, in France, on April 27, the contents of the reservoir, about seven million cubic metres of water, were liberated, and overwhelmed a large tract of country. The banks of the Eastern Canal also burst, the whole of the water of a six miles section of the canal swelling the torrent, which rushed down a narrow valley, carrying away houses, farm buildings, bridges, trees, and plantations, inundating several villages, and causing great loss of life. At least 100 persons are believed to have been drowned, and hundreds of families are ruined and homeless. The inhabitants in the neighborhood of the reservoir were not unaware of possible danger from this source, having been warned some years ago, when a fissure occurred in the dam, that it was unsafe. Other ruptures have occurred at various times in the same structure. M. Leygues, Minister of the Interior, on the 29th visited the locality, and distributed funds to the amount of 50,000 francs for the relief of sufferers.

"The story of a most remarkable snow-storm," says the *New York Tribune*, "is told by Lieutenant John P. Finley, one of the best informed meteorologists in the United States, who encountered the storm in making an ascent of Pike's Peak. He says the storm could best be described as a 'shower of cold fire.' In reality it was so charged with electricity as to present a scene more easily imagined than described. At first the flakes only discharged their tiny lights on coming in contact with the hair of the mule on which the lieutenant was mounted. Presently they began coming thicker and faster, each flake emitting its spark as it sank into drifts of the snow or settled on the clothing of the lieutenant or on the hair of the mule. As the storm increased in fury and the flakes became smaller, each of the icy particles appeared as a trailing blaze of ghostly white light, and the noise produced by the constant electric explosions conveyed an impression of nature's power which Lieutenant Finley will never forget. When the storm was at its height and each flake of snow was like a drop of fire, electric sparks were shaken in streams from the lieutenant's finger tips, as well as from his ears, beard, and nose, and a wave of his arms was like the sweep of flaming sword-blades through the air, every point of snow touched giving out its little snap and flash of light." This phenomenon, though rather rare, is by no means new to meteorologists, it having been recorded several times before. By some authors it seems to have been treated as a sort of phosphorescence, but if Lieutenant Finley's description is correct there can be no doubt that each flake was charged, in this case, with static electricity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 9, 1895.

NO SURRENDER OF PRINCIPLE.

"THINK not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. x: 34—36.

This saying was made by the Savior at the time when he was sending out the twelve Apostles to preach the Gospel to the Jews. Although the Angels at His birth announced "Peace on earth and good will to men," yet He knew the disposition of mankind too well to expect that all would become converted at once to His doctrines. His message was one of peace, but He could see what a strong hold tradition had on the hearts of the people belonging to the different sects, and He knew what a difficult thing it was to overturn established customs. By accepting His message the world would have become peaceful, but this could not be looked for in the prejudiced condition of mind under which the people of His day were laboring. The Apostles and disciples very likely felt, as many feel now, that there was nothing in the Gospel that rightly could arouse opposition and hatred. Jesus, however, fully knew what would come, and hence the warning He gave them as to what they could expect. Before that time He had experienced more than one contest with the powers of darkness, and was entirely confident of the stand they would take when the announcement was made that the Redeemer had come into the world.

With a knowledge of all that should occur to Him, yet He shrank not from His mission. Though in the end it meant His death, and this He was aware of, still that could not deter Him from pursuing His path marked out. His work must be accomplished regardless of the consequences to Himself; there was no surrender thought of, much less made.

Since the Gospel remains the same throughout all time, those who obey it can not consistently take any other course than that shown them by the Savior. Wherever principle comes in contact with prejudice, the latter must always yield, according to the law of the Gospel, for the admission of even one incorrect principle would make the Gospel imperfect, which would take from it the stamp of Divinity. There is this difference between a true and a false system of religion, namely: that whereas that which is imperfect can not be perfected by exchanging one incorrect principle for a correct one, the perfect religion can neither give

up any of its truths nor adopt a false principle without sacrificing its perfection. God is not the author of imperfections.

This is the position that the Latter-day Saints assume before the world. They contend that the Gospel is just as perfect now as it ever was, and that there can be no difference between its condition now and in the days of Adam, of Abraham, or of Jesus Christ. It is this message which sets a man against his father and makes enemies of those who are in his own household. He who accepts of it is in danger of losing the good will of all his acquaintances, but he feels that he cannot sacrifice his principles, for he would then lose his self-respect and be tormented with a guilty conscience.

The persistence with which the Saints have made this statement to the world has caused them to be designated fanatics, and given them other like names, but notwithstanding all this they still feel that there must be no surrender. The Gospel has been delivered to them with the command to preach it in all the world, and this command they dare not shrink from. They are just as much afraid of giving up any of the principles pertaining to the Gospel as were the Saints formerly, even though it sets all the members of their own household against them. B.

A RUMOR became current in Paris not long since that Dr. Nansen the Norwegian scientist and Arctic explorer had found the North Pole and that it was situated on a chain of mountains. While the rumor is not confirmed yet a great deal of interest attaches to the expedition which started for the polar regions on June 24, 1893. Dr. Nansen has sent several despatches since leaving Christiania, and there are many people who believe that he will accomplish the feat of reaching the North Pole. The *New York World* says editorially on this subject: "No one will be in a great hurry to believe that Dr. Nansen has floated the flag of Norway from the North Pole, but taking it as a hypothetical case that he has done so it is interesting to find out what will come of it. The gain to science is not likely to be great, for the needle of the compass will not point differently, nor will the electric current, which is supposed to have some connection with poles and polarity, be any more or less useful for trolley cars, homicides, and like purposes. It is possible, indeed, that a great deal more may come of it than can now be imagined. Let us hope so at any rate, for if Nansen has not found the pole some one else will. The 'atrocious race of Japhet' will never cease to accept the challenge of the forbidden. As long as there is difficulty and danger to be encountered in knowing the unknown and passing the impassable the adventurous spirits of our race will count their lives lightly in seeking the exhilaration of staking everything where the chance of losing is great enough to make the game exciting. That is what Goethe thought of when he said 'a rampart breach is every day that mortals all are storming,' with joy even in falling in it. The utmost perversity of the desperate courage which moves the world was never better illustrated than in the search for the North Pole. If Nansen returns at all he will probably return without having reached much further north than others have gone, but in

any event the search will go on. If he should report the pole found, a dozen exploring parties would be organized to confirm or disprove the assertion. And after the finding of the pole had become a mere commonplace we would have some other hobby for men to ride to their deaths."

THE *Weekly Leader* of March 14, 1895, published at Lexington, Kentucky, contains the following brief account of the finding of a number of skeletons or mummies in a cave in the vicinity. "John Bachelor accidentally discovered last Thursday, on the Dr. Terrill farm, near Petersburg, Boone County, Ky., a small cavern, in which were found four petrified human bodies. They were in a sitting position and had been wrapped in bandages of some material resembling cloth, but which crumbled to pieces when touched. The bodies were small in stature and of dark complexion, and looked like Egyptian mummies. It has long been known that an antediluvian burying-ground existed in this locality, and on many previous occasions bodies have been exhumed similar to those recently found. The indications sustain the theory that this section of the country was inhabited by a peculiar and extinct race of people, who dwelt in the Blue Grass regions and along the banks of the murmuring Ohio many years before the foot of the red man pressed its ancient soil. Several years ago half a dozen bodies similar to those recently discovered were found in the same locality, and Dr. Sutton, of Aurora, secured one of the bodies, which he kept on exhibition in his office at Aurora, Indiana."

NORWICH CONFERENCE.

THE Norwich Conference convened at Gordon Hall, Duke Street, Norwich, Sunday, April 21, 1895. There were present: Anthon H. Lund, President of the European Mission; H. A. Tuckett, Traveling Elder in the London Conference; Willard Call, President of, and Francis Clarke, Alfred Gadd, W. H. Darley, C. E. Lloyd, Jesse R. Burbidge, John Nye, John Kemp, and J. David Lee, Traveling Elders in, the Norwich Conference.

The afternoon and evening meetings were especially well attended; at the first named the general and local authorities of the Church were unanimously sustained, and the following statistical and labor reports of the Elders for the six months ending April 21 were read: High Priests 1; Seventies 8; Elders 7; Priests 6; Teachers 2; members 95; total officers and members 119. Tracts distributed 15,299; Gospel conversations 335; books sold and given away 212; open-air meetings 2; general meetings 170; Sunday School sessions 28; cottage meetings 33. Baptized 5; confirmed 5; children blessed 4; emigrated 3.

On Monday morning at a Priesthood meeting, the Elders reported their labors in their respective fields, offered suggestions as to the best methods of getting the Gospel before the people, and received instructions both general and specific.

A social tea-party in the evening fittingly closed our spiritual feast of sumptuous food, and rich delicacies.

C. E. LLOYD, Clerk of Conference.

EARLY UTAH AND THE PLAINS.

On the evening of Wednesday, February 20, Dr. H. J. Faust addressed the Mutual Improvement associations of the Twenty-First Ward, Salt Lake City, on Early Experiences in Utah and Incidents on the Plains; a synopsis of his remarks is given herewith.

The speaker began by remarking that his audience did not look as though they were hunting a camping place, where wood, water, and grass were plenty. Said he: You look as though you had just left a good camp. How different it was with the early settlers of these valleys, forty-nine years ago!

Let us go back to that beautiful city, Nauvoo, in 1846, situated on the banks of the Mississippi river. There we find about fifteen thousand people, surrounded with the comforts of life, and comparatively happy. These people were gathered from many of the states, as well as from many of the nations of the earth, in many instances, one from a city and two from a family. They must have been born for the purpose before them; if they had not been, they never could have stood what they did in coming to and settling these valleys. These people were surrounded by a mob, made up of bad men, fanatics from other churches, and in many instances led by pretended ministers of the Gospel.

These Saints were expelled under pain of death and the burning of their city. We see them in the month of February, when the thermometer stood below zero, crossing the Mississippi and camping in Iowa, on Sugar Creek, in their tents. It is true that there were nine children born that night.

Who can tell what the sufferings of these people must have been? Take you to-night, and let you go over Jordan, pitch your tent, make your bed on the ground, and let the thermometer fall below zero, then you might have a little taste of what they had.

These people started west over the bleak prairies of Iowa, making the roads as they went, ferrying the streams or building bridges as the case required. The road from Nauvoo to Council Bluffs is called the Mormon trail to this day. These people could be tracked by the blood from their feet on the snow. Their camping grounds were known by the newly made graves. Just think of your fathers, mothers, brothers, or sisters, sick and dying while the wagon was moving along on a rough road; when camp was reached, they were no more. A hasty digging of the grave that night; in the morning a hasty funeral; the body consigned to its last resting place in the grave, unmarked, and to be forever forgotten. No; you will never have to pass through these trials!

The Missouri River was reached and crossed where Omaha now stands. Winter Quarters was established about six miles north of the crossing, and houses built out of logs, sod, and tents. Many of the men went down into Missouri to work to get provisions, cattle, and horses to come west with. There was a proposition made by the Church leaders to the government, through Colonel J. C. Little, to build forts at intervals on the plains to protect the emigrants going to Oregon and California, as the emigration

thither had then begun; but instead, the government called on the Saints to furnish five hundred men for the Mexican war. The famous Mormon Battalion was enlisted, taking the ablest and best men. They made one of the longest marches ever required of soldiers, twenty-five hundred miles, making the road as they went. Let us to-night imagine their feelings. What must they have been! Husbands, fathers, brothers, and lovers, leaving mothers, sisters, and sweethearts on the banks of the Missouri river, without a home, and many already in want, not knowing that they would ever see each other again in this life! Who will say that they were not all brave, that they were not Saints, who put their trust in their God? What the Mormon Battalion did you can read in history.

There was sickness and some suffering in the winter of 1846. In the spring of 1847, on the 7th of April, President Young started with that brave band of Pioneers of one hundred and forty-three souls, with nothing but a compass, the setting sun, and their faith to guide them. What faith they must have possessed! The difficulties, the Indians that beset them on every side, and all their troubles must be imagined, for they cannot be told. We have no time this evening to follow in their road making, river fording or ferrying across the streams, or taking their wagons to pieces and carrying them over the mountains piece by piece. It was this company that hunted the trail across the plains, which hundreds of thousands of people have traveled over, and millions born and yet unborn will travel, because the railroad is built mostly along that trail.

On July 24, 1847, these brave people came out of Emigration canyon, where Wilford Woodruff came down on to the bench land near where the penitentiary is. President Young alighted from President Woodruff's carriage, in which he was riding, sick. He took a look around and said, "Drive on; this is not the place yet." That night they camped where the Templeton Hotel now stands.

In the morning the President went over to where the Temple now stands. Here he looked to the north, then turned to the west, thence south, and then turning to the east, as much as to say to the mobocrats: "We are beyond your power now." He then put his cane down, and said, "Here we will build a temple unto the Lord." You that have been in it can testify to the truth of his saying.

To plow, to plant, sow, and build houses, were the next things to do.

President Young, with a trusty few and the best teams, started back to guide the Saints to their new home. It is well for you to understand that the people left at Winter Quarters were organized into companies of fifty teams in each. These trains moved out as close to each other as convenient, so they could protect each other in case of an Indian attack. Many of the teams had to be driven by women and children, as many of the men already had gone with the Battalion and Pioneers. This made much work for those men that were left; hitching up teams, and standing guard.

Just imagine yourself turning out of your bed in one of those storms, to go on guard, in a rain storm, such as only the Platte valley can produce,

where it pours down as though the deluge was on again. Mud! mud! everywhere you went; with no wood to make a fire; no houses. You could not stretch the tents that you had with you. I was in one of those storms for three days and nights. In all of that time we did not have a fire. We ate raw bacon with a few crackers we had left.

Each day we had to travel, and each night we stood guard. I do not believe that there was ever an emigrant train that crossed the plains that escaped those storms. The captain goes ahead and looks out a camping place, where water and grass can be had; when the wagons arrive he corrals them. This is done by driving one half to the right, the other to the left in a half circle, this then forms the corral, with the camp on the outside and the stock inside. This is done as a protection against the Indians. The camp is now made.

The teams once unhitched and sent out to grass, tents are pitched, water is brought, buffalo chips are gathered, and a fire started on the ground or in the sheet iron stove, as the case may be, and all is moving so as to get something to eat before the storm comes that is approaching, or before night sets in. Hungry! it makes me hungry now, to think how hungry we would get then. A few hymns and songs were sung, then prayers, and then to bed to rise in the morning, to pack up, and move on, repeating the same performance day after day. All had to walk up hill that were not sick, and many will this day tell you that it was most all up hill. This labor had to be performed; the fear of Indians had to be endured for at least three months, or all the way from the states, to your now happy homes in Utah.

We find that about seven hundred wagons, with about two thousand people, came the first year. Contrast the labor of the ancient Israelites with that of the Latter-day Saints. Moses was out but fifteen days with his people when they began to murmur, and wish themselves back around the flesh pots of the Egyptians. The Lord had to feed them quail on toast, with manna as a side dish, to get them along at all. Is it to be wondered at that they quit work, and that their descendants have not worked much since? Just think of it! Forty years traveling, and an over-land coach would have driven the same distance in two days, or the pony express would have made it in twenty hours. Brigham Young, with the Saints, traveled one thousand miles, making the road every foot of the way, in three months and eleven days. The people planted a garden and reaped the fruits thereof the same year.

There were no stores to run to for every little thing that was wanted in those days; the people just simply did without. Each year teams had to be sent back to bring up the Saints that came across the ocean, and those that were left on account of having no means to come the first year. Each year missionaries were sent abroad to preach, and each year found the people making new settlements, building new forts and digging new canals. The Indians took up some of their time, as guard had to be stood in all the settlements. We all had to do military duty. It was an amusing sight to see a cavalry company on drill; small men on big horses, big men on small horses, and some were mounted even on mules. The saddles were some

Spanish, some military, some English, and some were human. The guns and pistols were an assorted lot, from a French horse-to a Missouri dueling-pistol. The sabers rated from a Damascus, Danish, German, down to an English cutlass. The clothing was what we got hold of. But the men were the true blue, and there was no mistake.

Our amusements then were mostly dancing. I will never forget the first dance I attended in Fillmore, in 1856. I wore a coat, and was the only young man that did. The young men were extemely anxious that I should dance every time, and the floor manager was in a hurry to fill up the floor, and would call fast dances like Lanigan's ball and the like. It was on the twenty-fourth of July, and the sweat began to pour out of me. Every one was looking at me, and I was the only one that did not seem to know what was up. All looking and laughing at me, I thought it was because I seemed to be enjoying the dance. At last it dawned on me that it was the coat. I was but a moment in throwing it off, in the midst of the dance. The music stopped and we all had a hearty laugh. I was one of those boys ever afterwards. A peck of wheat or twenty-five cents was what the fiddlers charged. Shot, powder, and lead were as good as cash, potatoes were also taken. The man that had a red overshirt with anchors worked on the front was the envied of the rest of the boys.

To describe the many costumes would take up as much room as the society column does now. The dress sleeve now would have made two baby dresses then, and the sleeves that the ladies wore besides.

You young people are blessed; the school houses are built, the country is reclaimed, and all you have to do is to avail yourselves of the opportunity before you. You live in a good climate, your parents in most cases have lived a temperate life, and now you can follow in their footsteps and make great men and women of yourselves. Above all things, abstain from drink, evil associates, gambling, smoking cigarettes, and the "swell-head." Twenty-eight out of thirty brands of cigarettes contain poison that will kill. The "swell-head" will kill you with business men, and your friends.

Honor your father and mother that your days may be long in the land, was an injunction given in the Bible. It is just as binding and as true to day as it was thousands of years ago. Do not wait until your parents are dead to honor them, and then put a few flowers on their coffins; but give them a few flowers while they still live by being kind to them each day, and heeding their counsel. Remember that you live but once, and your days are but few. Do all the good you can each day of your lives. Make yourselves and others as happy as you can, and I will promise you that life will not be a failure.—*Deseret News.*

UTAH NEWS.

(Summarized from Territorial papers.)

Provo City is extending its waterworks system to the cemetery.

The *Springville Independent* has been purchased by D. P. Felt, of Provo.

Efforts are being made to increase the water supply of Salt Lake City, by tunneling into the mountains near the springs in Parley's and Emigration Canyons.

L. A. Ramsey, another Utah artist, has gone to Boston to study in the Boston academy of art. Mr. Ramsey has been a teacher of penmanship for several years past.

A bimetallic conference will be held in Salt Lake City, on May 15, when it is expected that delegates from all the surrounding states and territories will be in attendance.

A new mill of 200 tons capacity daily has been built at Eureka by the Bullion-Beck and Champion Mining Company. The trial run of the mill was entirely successful.

A new organization called the S. P. Teasdel Company has been incorporated at Salt Lake City, with a capital stock of $25,000. Its object is a general merchandising business, both wholesale and retail.

The *Box Elder Voice* and the *Logan Nation* have both suspended publication for a time, and it is not yet definitely known when they will resume. The *Nation* promises to do so before long, and the editor of the *Voice* says it will be published at Corinne when it comes out again.

A glove manufacturing establishment has been commenced at Elsinore, Sevier County, by Sorenson and Swedin. The gloves made are of all grades and are strictly a home product, as the manufacturers also run a tannery in connection with their business. The articles are said to be of as good quality as those imported.

The Utah Stake Presidency has been organized with Edward Partridge as President, and David John and Reed Smoot as Counselors. Elders John and Partridge were Counselors to President A. O. Smoot lately deceased. Presidents Woodruff, Cannon, and Smith were at the quarterly Conference at Provo when the selections were made and the brethren appointed were unanimously sustained by the Conference.

Six of Salt Lake City's leading musical people will shortly take a tour through Utah, Colorado, Wyoming, Montana, and Idaho, giving concerts on the way, and if the trip is successful financially they will visit other states in the future. They are organized into what is called the Salt Lake Concert Company, and the membership consists of Viola Pratt, contralto; Lizzie Thomas Edwards, soprano; George D. Pyper, tenor; H. S. Goddard, baritone; W. E. Weihe, violinist; H. S. Krouse, pianist.

The Church has presented the library of the University of Michigan with a collection of the standard works of the Church, together with a copy of Bancroft's History of Utah, Carlton's Wonderlands of the Wild West, and De Lun's Social Problems, the three last named being written by non-Mormons, but giving a fair statement of facts as found by the authors and gleaned from authentic sources. Among the collection also are tracts illustrating the doctrines and history of the Church, and the political ideas of some of its prominent members.

Professor Evan Stephens left for the Pacific coast in search of rest and recreation, and the next day after his departure an urgent letter from Pennsylvania arrived, inviting him to act as one of the judges in the big Welsh Eistedfodd which is to come off there, in which the singers who took the first prize at the World's Fair are to compete. He was offered all his expenses and a fee of $100. It is probable that Mr. Stephens would have accepted had the invitation arrived earlier, and the association with many Welsh friends he made in Chicago would have been a most enjoyable experience.

On April 16, the constitutional Convention had been in session long enough to consume the appropriation made by congress for the expenses of that body, and after the date mentioned the members would have to work without further compensation. How much longer it will be before the work is completed is not known, but it was thought that two or three weeks at least would be required. Several important questions have been disposed of, among them being that of prohibiting state credit to be extended for the benefit of private enterprises, and a motion to reconsider the woman suffrage article previously voted on. The latter motion was lost, and hence the woman suffrage clause will remain. Some of the members from outlying districts have intimated that they would go home and stay until the constitution was ready for them to sign, but it is thought not many of them will do this.